Two Controversial Opinions

On the 29th of June 2025 a controversial opinion piece was published on what many in the United States and Europe regard as a controversial website owned by the company which produces the *Russia Today* television news channel, a channel which the governments of many European nations have banned such is their hypocrisy given that such governments regularly publicly bleat about their nations being 'bastions of tolerance and free speech'.

The opinion piece {1} concerned how Western supporters of the Zionist State in Palestine use the Old Testament and the notion that the citizens of that modern State are the 'chosen people of God' to not only economically and militarily support that State entity but also to justify it using its superior military forces (courtesy of Western governments) to both kill Palestinians in Gaza and Iranians in Iran and to destroy whatever infrastructure in whatever place or nation they want to.

The author of the opinion piece went on to argue that this 'Christian Zionism' distorts the message of Christianity, writing that "even Jewish critics of [Zionist] state policy express dismay at the historical illiteracy and theological crudeness fueling this metastasizing ideology."

Which brought to mind another opinion piece by a very controversial person whose vociferous opponents object to the term 'modern philosopher' being used to describe him despite the fact that he has developed what is arguably a mystic, individualistic, philosophy in the Greco-Roman tradition.

The opinion piece in question is *The Johannine Weltanschauung* in which he argued that

> Jesus abrogates the Old Testament because it is no longer needed since "whomsoever hears my Logos, and trusts who sent me, has life everlasting", with the Logos as expounded in the Gospel of John:
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> Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος [...] καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός), πλήρης χάριτος καὶ ἀληθείας.
>
> In primacy was the logos, and the logos was with Theos, and the logos was Theos [...]
>
> And the Logos became corporeal and dwelt among us and we perceived his numinosity, the numinosity of the only begotten of the Father, abounding in veritas, benevolence." {2}

In that article he also writes that, for him, the Gospel of John

> "imparts something important regarding the teachings, and the life, of Jesus of Nazareth: something quite human, something rather different from a stern preacher preaching about 'sin'; something which seems to express what the Beatitudes express, {3} and something which individuals such as Julian of Norwich, George Fox and William Penn many centuries later tried to say and write about Christianity and about the teachings and the life of Jesus of Nazareth."

In another article he described Jesus, as portrayed in the Gospel of John, as

> "a balance (an Aristotelian μέσον) [...] between the being that he is as a mortal, that he was before the Incarnation, and potentially will be (and became) after the Passion and his mortal death." {4}

if this modern philosopher is correct regarding Jesus, as portrayed in the Gospel of John, abrogating the Old Testament, then it does away with both 'Christian Zionism' and the claim that the citizens of the modern Zionist State are the 'chosen people of God'.

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{1} https://web.archive.org/web/20250630054140/https://www.rt.com/news/620745-israel-us-christian-zionism/

{2} https://egnatiusseverin.wordpress.com/wp-content/uploads/2025/06/the-johannine-gospel.pdf

{3} The modern philosopher has produced his own translation, and commentary on, The Beatitudes, available at https://egnatiusseverin.wordpress.com/wp-content/uploads/2025/06/the-beatitudes.pdf

{4} https://egnatiusseverin.wordpress.com/wp-content/uploads/2025/06/physis-and-jesus.pdf